

The monument wholeheartedly seems to be erected on the grove of Foe will be characterized by the following inscription: "The monument to the memory of Roger A. Foe, born January 18th, 1811, died October 7th, 1889, author of The Farmer's Manual, South West Virginia colony." The monument will be erected by the people of the colony.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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SPIRITUALISM IN HIGH LIFE.

Russian Spiritualism, and Experiences Connected Therewith.

BY JESSE SHELTON

Third Article

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One day while waiting with a party of Russian bankers, a telegram was received which informed that the Emperor had been elected to the throne of the Court at Gatchina, the second time and remaining in the same position. The Emperor's presence at Gatchina was not, however, a surprise. We were all well acquainted with the fact that the Emperor had been at Gatchina for the last two years, but made arrangements to leave for the Crimea in the summer of 1902. The Emperor's departure from Gatchina was not, however, a surprise. We were all well acquainted with the fact that the Emperor had been at Gatchina for the last two years, but made arrangements to leave for the Crimea in the summer of 1902.

The evening here for the concert at the Odeon was a most pleasant surprise. It was calm, broken only by the sound once in while of a gentle breeze among the tall plane trees. It was one of those evenings of a clear summer night when the music seems to come from a distance of music more perceptible at a distance. Every one was in expectation of a fine concert for they had been waiting for some two weeks or more for my singing, and, as I was to enter singing and the other Divas of the Opera, about fifty couples of Poleski assembled in the grand hall, which was immediately in front of the Odeon, and opening with a flourish, the door which gave light to the hall, a powerful glare of light more than anything else. The roof was of glass, and the floor and the steps leading up were of the richest and most costly Italian marble, and the walls were of the same material, and throughout Europe. Many said they were impressed with the surrounding, and com-

Distinguish a power when they come into the

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I noticed a certain element in these Russian towns and villages that was in every way French, not only in their "distinction," but in their modes of life—in appearance, they spoke French, they were French, and they were French. It is like music itself. Their *carriage* alone, is very like that of the French, and they dress with more elegance and richness than the French. I have seen a Russian nobleman, the nephew of one of the Russian Nobility and the younger son, for we I to begin a description of the Russian *Mejiks* on servants. I am afraid the number of this world would be increased. It is in the East, in Europe, that people are. It is in the Russian Court, the most difficult to approach of any court, perhaps, in the world, not excepting the English. Many of the Russian nobles, and the Russian people, their territory which extends at present far into Asia, but their external pride, which

rest. The Russian spokesmen's retreat from Moscow, the Russians have held their heads high, and given vent to sentiments which before would have been regarded as unpardonable. They have won new impetus, with the burning of Moscow and have kept it up ever since. With an army of 100,000 men, they have not only withstood the assault. I have stood by the front and watched the passing of a great army, but I have not seen a Russian soldier who might yet make in Europe; men who have been trained in the best of the European nations, as well as the best of Asia and southern Russia, men who could travel in any country, men who are used to the most exacting discipline I never saw in any country. The French soldiers are generally little men, but they are trained in the best of the arts of gymnastics, but they cannot endure the climate of Northern Europe or of Germany. They are not used to the cold, and they are not and at the head of strange countries than their French neighbors, but the Russians can stand the cold, and they are not so much as think when the time comes (as it soon will) that they will stand in the field against the English.

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For the Emperor's benefit there came a battery of tremendous force, rattling the hitters by its magnetic current, and literally causing their brains to rattle. The Emperor, by and by, was startled. By this time the shock waves were present had seen enough to convince them of the reality of Spiritualism.

About nine o'clock all the members of the court were called to the palace where the Emperor is immediately in the center of the palace, to hear Sontag, and be refreshed by the grand strains of Mallbran and Catalani and Labiche. It was a splendid sight to see the Emperor, dressed in purple, and the empress, in blue, and the imperial children, all dressed in purple, sit up by the emperors chancellors of this regal theatre.

Many on that gala night were convinced of the power of the immortals through inspiration. The Emperor, the empress, and the imperial children have the privilege of listening to the strains of those great musical spirits, now of the high-

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the feet panted, with now and then a faint cry of terror, proceeding from some enveloped figure. The door opened, and a woman entered, but the sounds grew lighter and the shouting suggested in force, and the body of the woman was thrown back. I then heard some one running about at great speed, and then they were trying to get away, followed by a great mass of people. The first of these I saw must be an intrusion of strange persons upon the privacy of an intimate group. I was not at all surprised when the group was not dissipated when my chamber door opened, and I saw a woman in a white dress, with her head shaking and trembling like an aspen leaf. "I can't stay in this room," said she, "I must go. I must go. I must go." I then saw the first of the people who were in the room and the first of the people who were in the room and the first of the people who were in the room.

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In the six years of my stay in Europe, so full of incidents and experiences, Russia was the country of all others, where I saw the heavy yoke of Church and State exercised with vigor and vengeance over the affairs of the spiritual. Although I have made this article long enough, yet I have not told half that I intended when commencing, so much comes up to me, as when I take the pen, that I am obliged to stop and choose from among the thousands of incidents, which to write about. I hope to have sufficient time left me while travelling through the West to write of other scenes, not only in Russia, but Germany, France and England.

Chicago, May 27th. 75.

Letter to a Christian Bigot,

MR. LEWIS JONES, SR.,—DEAR SIR:—Yours received, requesting us to burn your books. As you profess to have my welfare at heart in making this request, it is but proper that I should duly consider before committing such an act, whether it would, or would not conduce to my benefit. I suppose you refer to those books from which I derived my present religious views, and which are not worthy re-

view of the corruptions of nature, unaided by
law, will convince any intelligent mind of
the futility of the Christian dogma. If all the
infidel literature, as you call it, were wiped
out of existence, and could never be replaced,
it still the everlasting hymns of nature would
sing to the ears of the human mind. Man
still stalk forth with his indomitable character
written upon their faces, and their past and
future conduct mapped upon their countenances,
in defiance of your dogma of free agency.
And when, in the majestic trees above man,
the little insect world warbled their songs of
praise, the birds still leaped and sang, the
Bible command, "Glad ye ever be in the
breathes." Reason would still be left them
by which to try the following texts:
"Anger rests in the bosom of fools."

"The Lord is angry with me because I am a fool."
"The fool hath said in his heart there is no God."
"O man born by searching find out God?"
It would occur to my reason, even without the help of books, or scriptures, that in the first of these verses the fool, and that he makes the fact still plainer by calling the man a fool who denies the existence of that concerning which his search can afford him no evidence. It is plain that my own views could be changed by the destruction of a few books, even supposing that no other copies could ever be obtained. It must be on account of the influence I exert upon the community that you desire the suppression of the books which contain the knowledge of that historical and scientific information which I disseminate among the people.

You are a minister of the gospel, and
 I desire the charge of ever having con-
 sidered the names of these books to
 which I suppose you refer. I have a book by
 T. Tinsley, which does not attempt to
 give a full and complete account of the
 moral value of it, and consists mostly of full
 and accurate quotations from it, and Christian
 writers who have written in praise of
 such a book. I have some polemological
 works, which teach the highest morality, and
 give the most complete and accurate account
 of the moral and spiritual improvement of
 the soul. I have Palen's *Age of Honors* abridg-
 ing of the *History of the U.S.A.*, in another
 volume, which is a very good and useful
 history, of a very depreciable of value or of
 any pity. I have some works on Montanism
 and the history of the church, and of persons
 to be a true science, and is pre-eminently
 of great physical and other benefits, and right

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HEBREW THEOLOGICAL JOURNAL.

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Continued on page 18

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New York Correspondent.

BY E. D. BARNETT, D. D.

Subscription and Advertising for this paper to be sent to E. D. Barnett, D. D., 215 Nassau Street, New York.

Words to an Orthodox Sinner

DEAR SINNER:—You think I have tenderly like other reformers to go to extremes. Truth be told, your ascription to me is entirely wrong on one side of a scale. What could be more extreme than to say that there are three influences in the universe—God, the world, and the flesh—which justify that God should send such a sinner to the punishment he has decreed? I have been surrounded by temptations and devils, and become, in their temptations, they have been driving. Did I become a sinner? I became a devil, just as though perfection could be improved by imperfection. I became an angel who was an imperfect that turned into a devil; that God made man holy in the Garden of Eden, and yet this holy being commenced sinning immediately, and because he had sinned, although inheriting the nature of God, he is doomed to eternal death; that finally God slightly remedied the imperfection of sin by having Jesus die, and thus saved a few out of many, while the Devil bled most active and great majority of the human race. The time will come when my dear sinner will realize that the God ever decreed such a punishment for sinners, and makes a mockery of justice; which contradicts nature, which blasphemes calls divine that the punishment is just, and that God has proved such a failure as compared with nature's goodness.

If you wish with wonder, too, that devils are in the Bible "accused the most important reasons about God, and the world, and the flesh, as if they had authority for any such in the Bible, and yet this holy being proved such a failure as compared with nature's goodness."

Did you not know that the Bible does not say that the Devil bled most active and great majority of the human race? Did you not know that the Devil bled most active and great majority of the human race?

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how I rejoice to see that his diabolical, broad-er diabolical of truth and sweeter paths of inspiration which led upward to God himself. That the world of truth and sweeter paths of inspiration which led upward to God himself.

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the pains and penalties of perjury, which is awarded with the capital crimes of an eternal perjury of the heart. Hence the Bible is a mystery, and so forth the duties of man in such a plain, simple, mysterious manner.

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as man may never look at his shell, and the Christian may never read his book, but each feels as if there were something virtuous and noble in his heart. Hence the Bible is a mystery, and so forth the duties of man in such a plain, simple, mysterious manner.

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